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OR THE

LIFE AND EXPERIENCE

OF

John F. Bahler

(BLIND MAN),

WITH

POEMS BY HIS WIFE;

AND

Fifty Hints on Health, and Forty
Recipes of Great Value.

PUBLISHED FOR THE AUTHOR.

1888

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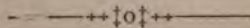
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P R E F A C E .

JUST close your eyes, reader, and shut out the light,
Then think for a moment, were day turned to night,
How sad and how gloomy this earth would become;
It is burdensome, even, when clouds veil the sun.

But, oh, were it always one long, dark night here,
And no sunny faces could beam in to cheer;
No eyes meet yours smiling, and thus speak regard,
This earth would grow dreary, life's burdens seem hard.

But reader, kind reader, there's sunlight in Heaven,
The blind eyes there open, immortal sight given.
God's mercies are varied, he deals in kind love,
And portions us sorrows to win us above.

Oh, then never murmur, though hopes are laid low;
Through blighted ambition we oft come to know
The sweetest and truest of pleasures e'en here;
And sorrows are needed to lead us up there.

MRS. M. J. BAHLER.

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BRIEF LIFE INCIDENTS.

CHAPTER I.

BIRTHPLACE.

I WAS born in the Canton of Berne, Switzerland, December 22, 1840. My parents removed to this country when I was four years old, and when I was twelve years of age, my mother, who was a good Christian woman, died, leaving an infant son and three other children, of whom I was the eldest. Father was living at this time in the city of Rochester, New York, and, left in these adverse circumstances, he was compelled to seek homes for his motherless ones as best he could. It fell to my lot to be placed with a confectioner, where I remained three years, tending his bar during this time, and also partially learning how to manufacture confectioneries.

While occupying this position, much of

my time standing behind the bar, hearing the proprietor and his customers use profane and obscene language, God was pleased to keep me from these vices, so that as I grew to manhood I was a strictly temperate man, and he has enabled me to choose better language than profanity.

During the following three years, omitting the bar-tending, I continued in the confectionery business in different places, as my father removed from Rochester, New York, to St. Paul, Minnesota, and from there to Milwaukee, Wisconsin. At that time there were no cars running from Dunleith to St. Paul, so we took a steamer on the Mississippi, over this part of our route. The scenery along the river was grand and beautiful. The bluffs reared their rocky heads upon one side of us, while, on the other, beautiful prairies stretched away in the distance, the monotony of which was now and then broken by hills of varied form and size. Thousands of wild geese and ducks were enjoying themselves upon the broad, smooth water. The *War Eagle*, upon which we took passage, was considered the fastest boat

upon the upper Mississippi, but was beaten at this time by the *Galena*, after a race of some six or seven hours. Great excitement prevailed, during this race, among the passengers and deck hands.

CHAPTER II.

LOSS OF SIGHT.

PREVIOUS to leaving Rochester, New York, father had married again, and gathered his children together, though I still worked away from home. The sixth year of my practice in the confectionery business, I worked as a journeyman, and it was during this year that I took a cold, which settled in my eyes, resulting in loss of sight. From the first appearance of the cold in my eyes, it was but the short period of twenty-four hours to loss of sight, by being unable to open my eyes.

The intense suffering which followed for two long months, I would not wish any of my readers to experience. The pain in my temples, occasioned by the inflammation in my eyes, was excruciating. At the end of

this time I was enabled to open my eyes when the painful knowledge came to me that I was blind. My father employed one oculist after another in the vain hope of restoring my sight, until destitution stared us in the face. In the operations thus performed upon my eyes I suffered much. At one time I had so far recovered sight as to be able to distinguish colors; but the oculist, in attempting to remove the film that had gathered over the eyes, cut directly into the pupil and thus destroyed the sight.

In the first wild anguish of my young life when realizing for the first time that darkness was my doom, that there was no more bright sunshine for my poor eyes, I sought God's help upon my bended knees for the first time in my life, and my petition was for sight. Physical sight I did not obtain; but the eyes of my mind became enlightened in a measure, so that I saw myself an offender before God lost without Christ. I realized my condition so forcibly that, in guilt and shame I fell from my kneeling posture to the floor.

Dear reader, let me entreat of you to see the Lord while life is bright and fair, and

wait until God shall see fit to lay his chastening hand upon you, as in love and mercy he did upon me, by depriving you of some sweet blessing of this life, to call your attention to that life which will never be marred by pain or sorrow.

CHAPTER III.

INSTITUTION FOR THE BLIND.

At the time my affliction came upon me, we were living in Milwaukee, Wisconsin, where I was working for one Mr. Johnson. Obligated to leave my place by this misfortune, I went home to my father, where I remained something over one year. But at the expiration of this time I went to an institution for the education of the blind, at Janesville, Wisconsin, where I remained three years.

During this time, while associated with about fifty persons in the same condition as myself, the sadness and gloom which had shadowed my life during the first year of being thus deprived of the inestimable blessing of sight, left me to some extent, and I

finally became reconciled to my lot. He at this Institution many incidents of interest occurred, some of which I will mention.

While bathing in Rock River, which flows near the Institution grounds, with one of my blind schoolmates, a boy some thirteen years old, we crossed to an island, when he said to me: "John, try and swim out on the other side of the island where the water is deeper with me on your back;" to which suggestion I readily assented. But the current was too strong for me, with such a weight on my back, he being unable to swim, and together we sunk. It seemed for one moment that the events of my life passed before me. There was no one within calling distance. We were both blind, and God alone could save us from drowning.

While we were sinking, the boy clinched me tightly; but I tore him loose from my back, caught him in my arms, and as our feet touched bottom, I made one desperate spring which brought our heads above the water, when I said, "Paul, let me manage you, or we'll drown;" and again we sunk. I could tell by the slope of the river's bed

which way was shoreward, and grasping him by the limbs just below his body, I managed to hold his head above the water, and walked in this manner to the shore, jumping to the surface two or three times to take breath.

This presence of mind, I am satisfied, was of God; and in our wonderful rescue from death at this time, his tender care and merciful love must be acknowledged. Now came the task of finding our way back to where we left our clothing. This was not very difficult, however, for I was so well acquainted with the river that I knew pretty well where to find a fording place, and accordingly we soon found the spot where we left our clothes, and robed ourselves with no little joy.

The students of this school were the most happy persons I ever met. In the intervals between school hours, we would take rambles through the woods, and upon the prairies, with nothing to guide us but the rays of the sun, which we could feel upon our faces, and judging the direction of the sun by the time of day, we were enabled to keep our compass.

The most dangerous feats I ever witnessed,

were performed by the blind scholars. For instance, we had a swing hung very high upon the limb of a large tree, a short distance from which stood another tree, in which was a platform fastened from limb to limb, about fifteen feet from the ground. By means of a ladder we were enabled to reach the platform, holding the swing rope with one hand. We would then reach up and grasp the rope with both hands, placing one foot in the lower end of the rope, when, as we took the other foot off the platform, the rope would swing with great force through the air, with us upon it. Notwithstanding this was very dangerous sport, not one of us was at any time hurt. People with eyesight would stare at us in amazement, and exclaim, "I would not dare do such a thing."

On the west side of the Institution grounds there was a large hill, upon which, in winter time, we enjoyed ourselves very much in sleigh-riding. At one time we got the large horse-sleigh belonging to the Institution, and placing it upon the top of the hill, piled upon it, started it with our feet, and went flying down the hill, dashing against the fence,

breaking both the fence and sleigh, but fortunately hurting no one. Then we carried the wrecked sleigh back to its place in the yard, when it was put upon me to go and acknowledge to the Superintendent the harm our mischief had done, or else we might expect a lecture before the school. His reply was, "It is all right, as there were no necks broken."

This Institution was a large, six-story stone building, with north and south verandas. It was ornamented with a high cupola, from which, as we were told, one having good eyes could see for miles. The grounds of the Institution, covering ten acres, were beautifully laid out with gravel walks intersecting each other, bordered on either side with beautiful green grass, with flower-beds scattered here and there. A more grand and romantic place was rarely known in that vicinity. Flowers of every description, trees, lofty and beautiful, made the place attractive to those who had eyes.

Both instrumental and vocal music could be heard from early morning till late at night. We had an excellent brass band, and could

have the privilege of learning music on nearly all kinds of instruments. All branches were taught, from the alphabet up to algebra, geometry, philosophy, history, natural and mental philosophy, rhetoric, and the languages.

One evening just before the first of April three or four young men unscrewed the gong and bells, which were just above the veranda roof, and hid them under a large settee in the Superintendent's office, together with the dinner-bell. The next morning when the hired man wished to ring the bell for rising he could not find it. Soon, Mr. Little, the Superintendent, wished to call the school together. He went as usual to the south veranda, and drew the rope, but no bell rang. Going to the other veranda he pulled the rope there with the same success, then ascended to the roof to see what was the matter with the bell. During this time the young men were under the veranda floor, in the basement, laughing, having their April fool sport at the expense of the Superintendent.

It was with no little trouble that Mr. Little finally succeeded in getting the school to

gether, and then our morning worship was prefaced with a lecture. He did not, however, find out where the bells were until some time afterward.

The young ladies, during the working hours, were taught to make fancy bead work, and the young men learned the broom business. I, however, did not become a skillful workman, therefore could not follow this business to earn a livelihood.

Should any reader of this little book be acquainted with a person who is blind, please advise him to go to one of these Institutions, as there is no greater temporal blessing for those who are deprived of sight.

CHAPTER IV.

Church Relation and Marriage.

ON leaving school, I did not go home, but hired a boy as guide, and followed the occupation of selling brooms and patent medicines for a living. Up to this time I had not united with the church; but I now began to look around in the city of Milwaukee, where I was stopping, to see among what

church people I could feel the most at home. I found some churches most too high in their ideas and notions for me. Finally I came to the conclusion that the one which held the most prayer-meetings would be a source of strength to me, and accordingly united with the Episcopal Methodist.

About this time I was married to Miss Emma Smith, a young lady who boarded at the same place with myself, and who was a member of the same church.

One night, while engaged in the business of selling patent medicines, my wife was taken sick; and wishing to open a bottle of medicine for her, I went into the room where the boy I employed as guide was sleeping, to get his pocket-knife with which to remove the cork. After searching in vain for his pants on chair, floor, and foot of the bedstead, to my surprise I found them under his pillow. In his pocket was a large pocket-book full of money. This aroused my suspicions, as I paid the boy weekly, and his earnings were sent home. I took the purse to my wife, and on counting the money she found about thirty-five dollars, all in small currency, mostly twenty-fives and fifties. I

laid the purse away, and put only a five-cent scrip back into his pocket. I remembered that he had frequently come to me and said, Here is fifty cents; a man across the street wants a cake of soap, a bottle of toothache anodyne, or some other article of less value than the scrip he professed to bring. He would, as I supposed, take the right change and the article called for. Now it occurred to me that he had been playing a game on me, by giving me small currency, and getting large in exchange. Although I had handled the money, I depended on him to tell me the amount; many times, no doubt, he had brought me a ten, fifteen, or twenty-five cent scrip, and in its place obtained a fifty.

In the morning he asked if I had been into his room during the night. I replied by asking if he had lost anything. He said, No; but that he thought some one had been into his room. No more was said, and we went to business. Presently he came to me with the old story, that a gentleman wished to buy something, and had sent a scrip, out of which he wished me to take my pay. I took his scrip, and straightening it out I said,

"Frank, that's five cents." I then told him about the purse, and that I now understood his game. He confessed all, and said he had carried on this scheme for weeks. His parents, of course, were his accomplices, taking the money thus stolen. This experience made me watchful in the future; and I regret to say that I have since employed only one boy as guide whom I have not detected in taking money from me, in one way or another.

I would mention this as one reason why boys should not be employed by a blind man as guide. The temptation is constantly before them to take what is not theirs. I have made it a rule to give my boy guides a small amount of spending money regularly, aside from their wages; but even this has not removed the temptation.

Soon after our marriage, we moved to Chicago, and from there to Rochester, New York. In this city, on the 20th of October, 1866, our hearts were gladdened by the birth of a little boy.

About one year after his birth, I went into the grocery and provision business. After continuing in this business some six months,

I found that I was gaining nothing, but rather sustaining loss, and I immediately closed up business, and was very thankful to find that I was able to pay my debts.

While in this business an incident occurred which is worthy of mention. Two stirring ministers came to the city, and were preaching upon the prophecies. My wife and I had interest enough to close business to go and hear them, while our little boy was left at home with a hired girl. We lived in rooms above the grocery, and to which there was a back entrance by an outside stairway on the south side of the building. During our absence, one Mr. Box was walking down Broadway, on the north side of the building we occupied, and while crossing the street which passed the west side of the building, he was so strongly impressed to turn back and pass up that street, that he yielded to the strange impression, as it seemed to him. Coming in view of the south side, and consequently of the stairway, he saw, on the landing by the door, a basket which was in flames, together with the floor of the stoop, and a strong wind was blowing the flames directly against the door.

•

With great haste he ascended the stairway, kicked the burning basket to the ground, and on rapping at the door found that the hired girl and baby were sound asleep. He soon succeeded, however, in extinguishing the flames; but what the consequences might have been, we shuddered to think. No doubt a good angel directed his mind and steps on that evening. He came to see me the next morning, and said he had no business back there on that street, but his mind was so exercised that he could not pass on without going back that way. The cause of this fire was that ashes had been taken up in the basket, and some slumbering coals had been fanned to life by the wind.

After I closed the grocery business, my wife and little boy went to Canada to visit relatives, and I engaged in selling books in some of the Western States. We soon returned to Rochester, rented a house and went to housekeeping again. My companion was a noble, kind-hearted woman. No one would suffer for anything if she could possibly relieve them.

Her besetting sin was a fondness for rich and fashionable dress. The Lord helpec

her greatly in overcoming this; and she laid aside her jewelry, but was soon tempted to wear it again. She was enabled, however, to make a final effort, and placing her finger-rings and ear-rings in my hand, with tears she exclaimed, "O John, take these, go and sell them, and turn the money into a large family Bible; then I won't be tempted any more with them." I did as she requested. In laying aside these useless ornaments she heeded the admonition given in 1 Timothy 2 : 9.

After enjoying her society five years, disease fastened upon her, when the Lord permitted me to know the deep grief which those alone experience who are forced to see their best loved ones laid away in the silent tomb. Our little boy was at this time two years and four months old, and great was the comfort I derived from his sweet presence and childish prattle. I often felt to thank God for the blessing spared to me in my dear boy. Friends advised me to give him away, but I could not consent to part with him. In his company and the prayer-meeting was my only comfort.

Speak softly and low, a heart is in sorrow,
The loved one who sleepeth wakes not on the morrow.
The earth is too gloomy ; oh, speak of bright Heaven,
Where loved ones we mourn for again will be given.

M. J. B.

CHAPTER V.

SECOND ADVENT OF CHRIST.

IN a previous chapter I mentioned the fact of hearing lectures on the prophecies. These forcible discourses, on the most solemn subject ever contemplated by mortal man, were so very plain that I became convinced of the truth taught in the Bible that the close of this earth's history is in the near future, and that the second coming of Christ is even at the doors.

As several different times had been set for the second advent of Christ to take place, and they had all passed by, bringing disgrace upon the advent name, and reproach upon one of the plainest and most important subjects of the word of God, I, with the masses who love our Lord Jesus Christ, had become somewhat prejudiced against Adventists. I

had associated them in my mind with timists, or time-setters. But I was glad to learn that an Adventist is not necessarily a timist.

An Adventist, I learned, is one who is looking for the personal and visible appearance of Christ in the clouds of heaven, to raise the righteous dead, to change the living righteous to immortality, and to destroy his enemies. The Adventists take the sacred Scriptures as meaning just what they say, word for word, excepting in those cases where it is evident, from the text and context, that a figure or parable is introduced.

When Christ had led his disciples up the Mount of Ascension, had given them the great commission to go into all the world and preach the gospel, and had bestowed upon them miraculous powers, an unseen hand bore him heavenward. And as the clouds were receiving him from their sight, two men in white (angels) appeared to the disciples, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1 : 11.

Christ appeared personally to his disciples several times after his resurrection. To Thomas he showed his hands, through which the cruel nails were driven at his crucifixion. He was told by our Lord to thrust his hand into his side, which was wounded by the spear. With that personal form he went into Heaven. The disciples saw him ascend. Clouds (of angels) closed around him and hid him from their sight, and bore him up to his Father's throne. He will come back to this world personally and visibly, attended by clouds of angels in like manner as he ascended. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7. . Of his coming, our Lord has said, "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

Lest some might erroneously apply the grand descent of our Lord, attended by all the holy angels, to the destruction of Jerusalem, to Mormonism, Shakerism, Spiritualism, to death, or to conversion, Paul, in his

epistle to the church in Thessalonica, uses the following plain, emphatic words: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

Here are three witnesses of the highest character, all agreeing on the subject upon which they testify. The first is a holy angel from the court of Heaven, the second is the Lord Jesus himself, and the third is the great apostle Paul. The first declares that the same person who ascended from the Mount of Olives will descend to the earth again at his second appearing in the very same manner in which he ascended to Heaven. The second says that we shall see him when he comes. And the third testifies that the Lord himself will come.

In a single series there can be only one first, and one second. Christ comes down from Heaven and appears to the people of

this world twice, and only twice. The apostle speaks of these two events in these words: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

But if it be true, as some teach, that Christ comes at the conversion of sinners, or at the death of saints, then he comes as many times as there have been sinners converted, added to the number of Christians who have died. No one can fail to see the stupid error of calling these the second coming of Christ.

The disciples of Christ, so far from understanding that Christ came at death, evidently understood that those who lived until Christ should appear in the clouds of heaven, would not die at all. This is seen in the conversation of Christ with Peter and John. Peter, seeing John, said to Jesus, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die." John 21:21-23. Christ did not say he should not

die; but so sanguine were they that the second coming of their Master would free them from death, instead of that glorious event being their death, that at the mere intimation that John might live to the coming of Christ, in the words, "if I will that he tarry till I come," away flew the saying, as upon the wings of the wind, that the beloved disciple should not die, but live to the second advent of his Lord.

The Bible is a revelation from God to man; and if it does not mean what it says, then it ceases to be a revelation of God to man until God shall give another book to tell us what this one means. But this is the very book in which the God of high Heaven speaks in plain terms, adapting himself to the understanding of finite man. When parables or figures are used, they are designed to make the words of divine truth more simple, plain, and forcible. Young ministers sometimes use figures harder to be understood than the subject illustrated by them; but Infinite Wisdom never errs in this respect. The Bible is one of the simplest books in print. Who ever thought of looking in the dictionary for the definitions

of the hard words of the Bible? No one, for the reason that hard words are not there.

And yet, ministers are to be found, even learned doctors of divinity, who clothe the plain, naked truths of the Bible in robes of mysticism, and declare the books of Daniel and the Revelation to be hidden mysteries. But how absurd to call a revelation a mystery! "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. The great plan of redemption was a secret of the Almighty before it was revealed; but when God revealed it to man, it was no longer a mystery.

It is said of the learned Doctor Scott, who issued an edition of "Bunyan's Pilgrim's Progress" with notes by himself, that he gave a copy to a poor washer-woman of his parish. In a few days the doctor met this unsophisticated woman, and asked her if she had read the book. She replied, "O yes, sir." "Could you understand it?" interrogated the doctor. "Indeed, sir, I could understand every word Mr. Bunyan has written, and I hope soon to be able to understand the notes." Christ was a plain preacher.

The common people heard him gladly, because they could understand the simple terms and figures he used. He meant what he said. Those who have interpreted the words of life to make them mean what they do not plainly declare, have brought confusion into the church of Christ, out of which have grown diversities of opinions, different creeds, and theological controversies almost without number

CHAPTER VI.

'SEVENTH-DAY ADVENTISTS.

DURING this time my mind was greatly stirred in regard to the subject of the Sabbath of the fourth commandment. I searched prayerfully and carefully, as I supposed, to learn the truth in regard to it, and came to the conclusion that my seventh-day friends were wrong. Still I felt perplexed, so much so that I was often on my bended knees at midnight, while others were sleeping, telling God that I was blind and could not search the Scriptures myself, and asking him to show

me the truth on this point. I finally dreamed one night that I was coming down Broadway, the street on which I boarded, and as I came before the gate, on looking down I beheld a large Bible lying open on the sidewalk, with the New Testament toward me, and the Old Testament from me, and a cord, fastened to each side of the walk, drawn directly between the two about two inches above the Bible. A voice said, "Stop! don't step over into the old covenant; if you do, you will get entangled in that cord." So I turned about, entered the gate, and went up stairs to my room.

At this time I was under the false impression that the Old Testament was the old covenant, and the New Testament the new covenant. Therefore this dream was in complete harmony with the views of the people I was then with. I felt that the Lord had answered my prayers, through this dream, and therefore, for the time being, I gave up my anxiety in regard to the Sabbath.

Not long after this I was induced by a kind and esteemed friend to go and hear one Mrs. Andrews read upon the perpetuity

of the ten commandments. She had the kindness to read seven stirring sermons, written by her husband, which led me to decide that the Bible was much more to be relied upon than a dream. I therefore turned from the observance of Sunday to keep the Sabbath of the Lord, which is plainly brought to view in the fourth commandment. The words written by God, with his own finger, on tables of stone, were made plain and forcible to my understanding:—

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20:8-11.

I became fully satisfied that this law was just as binding upon mankind as when in awful grandeur, amid thunderings and light-

nings, fire and smoke, the Lord descended upon Mount Sinai, and spoke it in the audience of all the people, and wrote it with his finger upon the tables of stone.

In my decision upon the Sabbath I was guided by the same rule of Biblical interpretation adopted by the Adventists, which led them to look for the visible and personal second appearing of Christ. No one but an insane person would say that the ten commandments were figures or parables. They mean just what they say, word for word. And neither the word Sunday nor the expression first day of the week is once used in the Sabbath precept.

This subject now looked so very simple and plain that I wondered I had not understood it before. While the only precept in all the Bible that enforces the observance of a weekly Sabbath, commands us to keep the seventh day of the week, the almanac tells us that the seventh day is our Saturday. The day called Sunday is the first day of the week. It is the day on which the Lord commenced the work of creation, and not the day on which he rested from that work.

By further investigation, as kind friends

would read to me, I not only found that there was no commandment in the New Testament to keep the first day of the week, commonly called Sunday, but I also learned that there is not a single word from Christ or from his apostles which intimates that the day of the Sabbath has been changed from the seventh to the first day of the week. I also became satisfied that the first day of the week was not regarded by the writers of the New Testament as a day of rest, a day for the regular worship of God, or that they held it any more sacred than they did the second, third, fourth, fifth, or sixth day of the week.

The New Testament was written by Christian men who had been converted from Judaism. They wrote in the Christian age, for the benefit of those who live in the Christian dispensation down to its very close. They wrote by inspiration of God. Therefore the terms found in the New Testament are the inspired terms for our day, and we should understand the writings of these holy men as meaning just what they have said.

I was astonished to find that they had mentioned the first day of the week only

eight times in all the New Testament, and that not in a single instance was it called a Sabbath, a holy day, a day of rest, or a day for the regular worship of God. I here give an example which shows how they regarded the first day of the week: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28: 1. Here are two days mentioned, lying side by side. Which of these is the Sabbath of the New Testament? Answer: The one which the Spirit of inspiration calls the Sabbath. The first day of the week is the day following the Sabbath of the Lord our God. The terms Jewish Sabbath and Christian Sabbath are not once used in all the Bible. And while the first day of the week is simply mentioned only eight times in the New Testament, the Sabbath of the fourth commandment, the day on which the Creator rested, the day he set apart and blessed, the only day of the week he has commanded us to keep holy, is mentioned fifty-nine times in the New Testament. For the benefit of the reader, to assist him in ready reference, I here give the texts re-

ferred to above which mention the first day of the week, and also those which mention the Sabbath.

1. The first day of the week is mentioned only eight times in the New Testament, and not in a single instance is it referred to as a holy day, or Sabbath. Matt. 28:1; Mark 16:2,9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. Total, 8.

2. In contrast with this, the Sabbath of the fourth commandment is mentioned in the New Testament fifty-nine times, and in every instance it refers to the last day of the week, the day on which the Creator rested from his work of creation, the day he sanctified and blessed, the only day God has ever commanded that man should observe as the weekly Sabbath. Matt. 12:1, 2, 5, twice, 8, 10, 11, 12; 24:20, 28:1; Mark 1:21; 2:23, 24, 27, twice, 28; 3:2, 4; 6:2; 15:42; 16:1; Luke 4:16, 31; 6:1, 2, 5, 6, 7, 9; 13:10, 14, twice, 15, 16; 14:1, 3, 5; 23:54, 56; John 5:9, 10, 16, 18; 7:22, 23, twice; 9:14, 16; 19:31, twice; Acts 1:12; 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4. Total, 59.

Christ says that the Sabbath was made for

man. It was made for the race, for all mankind in all ages, because all alike need a day of rest, a day of worship, a day to commemorate Jehovah's rest at the close of the first week of time. We might as well celebrate our national independence on the twenty-fifth of December, as to commemorate the day of the Creator's rest on the first day of his work of creation.

Sabbath signifies rest. God rested on the seventh day of the week, hence the seventh day, and no other day of the week, is the rest day, or Sabbath day, of the Lord. The Creator next sanctified, or set apart to a sacred use, the day on which he had rested. He did not thus sanctify any one of the days on which he wrought out the work of creation; therefore the seventh day, and no other day of the week, is the Lord's sacred rest day. As the finishing touch of the Almighty, in making the Sabbath for man, he placed his blessing upon the day of his rest. And as the Creator did bless the seventh, and no other day of the week, the seventh day is the sanctified, holy rest, or Sabbath, of the Lord our God.

I am aware that there are those who teach

that the day of the Sabbath has been changed to the first day of the week, while others say that the Sabbath has been abolished, so that we have but nine of the commandments to observe in the Christian dispensation. And there is still another class who teach that all ten of the commandments were done away by Christ. But the dear Saviour himself rebukes all these in the following emphatic words:—

“Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matt. 5: 17, 18. Again he says, “If thou wilt enter into life, keep the commandments.” Matt. 19: 17. If it be said that the moral code has been so changed or revised that we Christians are required to keep a day not so much as mentioned in the fourth precept of that code, then let me kindly inquire for the revised copy that contains but nine precepts, or whose fourth precept commands that Sunday be kept holy. What scribe ever copied it? What printer ever published it? What bookseller ever offered

it for sale? What colporteur ever carried it about to place in the hands of all the dear little children in the land? Does a revised copy of that grand old moral code exist? Not one! If it did exist upon as good authority as the one does that is in our blessed old family Bible, those Tract Societies patronized and sustained by all the religious denominations who observe Sunday as the Sabbath, would certainly bring into existence millions of copies of the revised ten commandments to be thrown into the laps of all the Sunday-school scholars in the land. But instead of doing this, these very religious bodies are publishing and circulating cart loads of cards and primers containing the old moral code, just as it reads in the twentieth chapter of Exodus. Do these men really believe what they profess and teach? Kind reader, while your decision should be as charitable as possible relative to the course of others, see to it, I beseech of you, that you search for truth as for hid treasure; and when you have found it, may the Lord help you to obey.

While I have thus advanced in the knowledge of God's word and requirements, I have felt constrained to obey the dictates of my

conscience, though by this course I lose the best day in which to do business. Our Lord declares that it will profit us nothing to gain the whole world and in so doing lose our souls. Dear reader, strive to look into God's great mirror, and there behold yourself as one who needs to repent of your transgression of the holy law of God, and then cast yourself upon our adorable Redeemer for pardon and grace. His blood alone can cleanse you from sin. While the law of God is the unerring rule of right by which you should govern your religious life, you must hang your hopes of pardon, sanctification, and Heaven at last, upon the pardoning power and love of Jesus Christ.

Be not deceived by the popular delusion that you can enjoy the love of Christ while breaking his Father's law. The beloved disciple, who has so much to say of the love of God and of Christ in his epistles, also says: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. And again, the wise man says: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. These

scriptures and many more of like import are not to be lightly regarded.

I feel that God has wonderfully led me to additional light, for which my soul goes up in praise and adoration to him. And though this light has caused me, first, to sever my connection with my Methodist, and, next, with my First-day Adventist brethren, I still retain feelings of love and tender regard toward them.*

CHAPTER VII.

Second Marriage and Incidents of Travel.

ABOUT ten months after the death of my first companion, I became acquainted with my present wife. Our acquaintance ripened into mutual regard, and some ten months afterward we were joined in that sacred union sanctioned and blessed of Heaven. I now have my second companion, and another

*In this brief sketch of my life and experience it is not proper that I should burden the reader with the reasons of my present religious belief. For a full exposition of these subjects see the publications noticed in the last part of this book.

child, but have seen none of the four. I especially hope to see them in the coming kingdom of God. I never enjoyed life with such solid and pure comfort as during the last seven years.

While the blind man's lot may seem, to the reader, to be dark and dreary, it is lighted up greatly with the hope of the future, when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35: 5, 6. Dear reader, make it the business of life to "search the Scriptures, for in them ye think ye have eternal life." The majority of the professed Christian world seem to depend on their ministers, as if they had power to impart eternal life. But this blessing is only to be obtained by carefully searching and living out the truths of the Bible, through faith upon the Son of God.

About a year after my second marriage I visited the city of Cincinnati, Ohio; and while walking through the street one day, my guide and myself just escaped being buried beneath the rubbish of a house which was hurled upon the sidewalk by a heavy

wind. We had barely passed the place when the accident occurred. Here, again, we must acknowledge providential care.

I had had so many narrow escapes that I began to think I could do almost anything that people with good eyesight could do, and thus grew careless, and even allowed myself to jump from railway trains while they were in motion. At one time when doing this, the train was just crossing a bridge over the street. My guide, a small boy, who did not notice the surroundings, jumped from the train ahead of me, just before the car we were on reached the bridge. This left me to jump right on the bridge; consequently I fell through the trestle-work, some fifteen feet, upon the hard street beneath. I struck upon my back, was hurt internally, and bled from one of my lungs. I was taken up unconscious, in which state I remained for some time. The query of the railroad men was how I could have passed through the small diamond trestle-work of the bridge, and fallen such a distance without loss of life. The baggage man, on meeting me two weeks afterward, said, "It is providential that you are alive." I replied, "I am aware

of it, sir." Had my feet struck any of the iron bars or wooden beams of the bridge, I would probably have been thrown backward under the running cars.

God is wonderful and mighty to rescue from death those who love him and keep his commandments. Quite a number of times, when I had but just left the cars, accidents have occurred, such as trains running off the track, and collisions, in which persons have been killed or wounded. For instance, at one time I was traveling east from Rochester, and undecided about how far I should go; but as the cars halted at Pittsford, I decided to stop there. The train moved on, and less than half a mile from the depot was run into by another train. Many persons were injured, and three killed, in the car I had just left.

I cannot refrain from exclaiming. There is unseen power given by angelic aid to keep from danger those who rely upon God. The protection of our guardian angel surpasses that of man. God help us to confide in his plans for rescuing man even from the Adamic death, while groping through this world with sightless eyes.

While doing business in Chicago at one time, I had occasion to take the Lake Shore and Michigan Southern Railway from Chicago to Grand Crossing, where I left the cars and started north on the Illinois Central track, on foot. On both sides of this track there were large ditches, too wide for myself and guide to jump across. There was a growth of tall grass between the ditches and track, in which a suspicious looking person lay concealed, seemingly awaiting our approach. When we were fifteen or twenty feet past him, he rose up and followed us. A little way ahead of us was a culvert about eight feet across. I placed my left hand on the shoulder of my boy, and we crossed the culvert so rapidly that I cannot tell to this day how it was done.

We had no more than got across when my boy, in a low tone of voice, said to me. "There lies another man in the grass." So we were hemmed in on both sides by ditches, and before and behind by two individuals who doubtless meant foul play, as was seen when we got about twenty feet past the last one. He rose up and looked at us, and then started toward the first one, and they both

ran after us. We made quick time, and soon got where it was too thickly settled for them to follow us. One of them beckoned for us to come back, and also tried to entice our return by holding up a small piece of money as if he wished to present it.

When they saw that we had escaped them, the first individual shook his fist in the face of his companion, doubtless in anger, because he had let us pass. At that time I had considerable money by me, and therefore felt alarmed; but we soon reached Hyde Park, and there took the cars. While waiting for the cars, my guide saw the two men going through the woods toward the city.

As I sat on the platform of one of the two cars which were soon to be coupled on to the train, I could not help feeling very grateful to God for directing my footsteps over the culvert, and thus delivering me from the hands of those wicked men. Just one misstep on the ties would have brought me down several feet into quite a stream of water, and placed me entirely at their mercy. It has always seemed wonderful to me that the second man remained in the grass until

we had passed. Some unseen power must have kept him there.

And right here I wish to say that one Mrs. Fabric, of Rochester, an intimate friend of ours, saw this whole transaction in a dream,—the men, the cars which I took, and all, except that in her dream she saw my body mangled. She told me of this as I was relating the circumstances to her, and added that she was much afraid something would happen to me.

God the Father's tender care
Watches o'er us everywhere;
Angel hands our footsteps guide,
Ever walking at our side,
If we strive to keep alway
In the straight and narrow way.

M. J. B.

CHAPTER VIII.

AN ANSWER TO PRAYER.

IN the different cities in which I have lived since my affliction came upon me, I became so familiar with the streets and side-walks as to be able to go alone by the aid of

a cane, my hearing aiding me greatly to know when persons were approaching. But some five years ago I began to grow very deaf in consequence of the catarrh. Wife and myself felt greatly pained at this. To be blind my life-time, and deaf also, seemed indeed too much. I used various remedies to relieve my deafness, but all treatment seemed to be in vain. The blind man's hearing is virtually his eyes; and now, as I would pass across the room, I would often run against the hot stove. How perplexed and sad this made us feel. After all hope of earthly help had failed, we turned to the Great Physician, and earnestly pleaded with God to restore my hearing. Three times a day, aside from our regular morning and evening devotions, and our seasons of secret prayer, we sought God with fasting for one week, at which times we were upon our knees an hour at a time. About the fourth day I began to feel impressed that there was something for me to do before the Lord could answer our prayers. I accordingly wrote to my parents and brothers, and also to others whom I felt that I had wronged

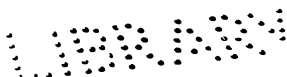
before I made a profession of religion, making confession and asking forgiveness.

While I was engaged in the grocery business, two crocks filled with sirup were sent to the store. These crocks belonged to the wholesale dealers of whom I purchased the sirup; but the man who brought it did not wait to have them emptied, and as the wholesale dealers had charged me too much for a keg of white fish, and some other things, my first companion said to me, "John, I would keep those crocks, if I were you, to make up for their overcharging you." So the crocks were kept. But on the fourth day of praying, those crocks also came into my mind, and I had no peace in consequence of them. My mind was greatly exercised; but human nature shrinks from confession of wrong, and so the fifth, sixth, and seventh day went by, we continuing our earnest prayers, while crocks, crocks, crocks, rung in my ears wherever I went. Finally, on the seventh day my resolution was formed. I was to start for Cleveland, Ohio, on the next day, and on my way to the depot I went to the firm and made a statement to one of them in regard to the crocks. I told

him the reason why I had kept them. He thought I was mistaken. I told him I certainly had kept the crocks, and wished to either return them or pay for them. He refused decidedly to take either the crocks or the pay, but said that if I was correct, he would make me a present of them. I felt that I had done my duty, so thanked him, and went on my way. Now mark the result. I had not been in Cleveland over three days when my hearing began to improve, and since my recovery it has been as good as before. I learned the great lesson by this, that God would have confession of, and reparation for, wrongs which were committed even before professing religion.

I will, in this connection, mention some especial blessings granted to me by the Lord. My health having been poor for nearly five years, as a result we have seen some very close places financially. While in these straightened circumstances, God's tender care has many times been manifested in opening ways before us, and relieving us from embarrassment.

After I was attacked by disease, I was confined to the house for months, unable to



attend to business. It was during this time that my wife read to me an article from the pen of Elder James White, President of the S. D. A. Publishing Association, in which he presented the great needs of the Tract and Missionary cause. He made an earnest appeal for means to carry forward this important work. The Tract and Missionary work was one which had for years enlisted my deepest sympathy, and this appeal touched a tender chord in my heart. As my wife read, I walked the floor, my feelings deeply stirred. When she had finished reading, I said: "Mary, if I could sell this place, I would give one hundred dollars to this enterprise."

Mr. Brooks, the gentleman of whom I purchased my little home in the city of Rochester, N. Y., where we were then living, had told my wife some time before I was taken sick, that he would give me a deed as soon as I would let him know in whose name I wanted it made out, and that he would take a note for the amount remaining due, which was one hundred and thirty dollars.

My protracted illness had so reduced our finances that I had been obliged to borrow

REPRODUCED FROM THE

money to purchase food and fuel; and feeling unwilling that our friends should know the true state of our affairs, my wife, in compliance with my request, had borrowed this money of Mr. Brooks. My health was now so poor, my lungs being seriously affected, that I had given up the idea of traveling upon the cars to sell such articles as ink, stove-polish, and small picture frames.

I concluded, if possible, to sell my place and purchase a little farm in the country, hoping in rural pursuits to regain my health. I knew I could more readily dispose of my city property if I had a deed of it. Accordingly my wife went the next morning to see Mr. Brooks, and asked him to make out the deed in her name, giving him my request to do so in a written statement. After reading the note, he asked my wife if she could come again that afternoon. She replied that she would not be able to do so.

"Well," said Mr. Brooks, "I will make out the deed, and you can call for it at any time, and when it is convenient you may pay me the fifteen dollars borrowed money. You need not lay awake nights over it, pay it when you can, and—and—that's all."

Astonished that a shrewd business man should say nothing about a note for her to sign, she looked at him somewhat puzzled, and asked, "What do you mean? Mr. Brooks." "I mean," he replied, "that I will make out the deed, and you may pay me the borrowed money, and that's all." Again puzzled and astonished, she asked: "What do you mean? Mr. Brooks." "Well," said he, "Mr. Bahler has been sick a long time. You have always been prompt in your payments, have paid ahead, and I will make Mr. Bahler a present of the remainder."

Scarcely able to credit her own ears, my wife thanked him with eyes filled with tears, and then hastened to me with the glad news. I was as much astonished as she, and together we bowed before the Lord and gave thanks for this unexpected favor. Yesterday, said I, we pledged to the cause of God one hundred dollars if we could sell our place; to-day a debt of one hundred and thirty dollars has been unexpectedly lifted from our shoulders. We regarded this as the direct influence of the Spirit of God. We felt that the Lord had opened the way for us to give the one hundred dollars for

the advancement of his precious cause; and whether we could sell our place or not, we could freely make our pledge, for surely that God who had opened the heart of this man to relieve us of obligations to him, could and would give health to earn the amount.

My health soon began to improve. Since then, whenever my brethren have objected to my giving of my means, I have taken great pleasure in telling them how wonderfully the Lord wrought in relieving me from debt when I so earnestly desired to give to help forward the glorious work of the Lord.

At one time we were out of some of the necessities of life, when one of our lady neighbors came in and said, "Mr. Bahler, I was impressed all last week to loan you five dollars." As soon as I could recover from my surprise, I asked her if she could let me have it two or three weeks. She replied, "Yes, three months if you need it,—it makes no difference." I accepted it with thanks, feeling that her impression was from above.

And at another time, when, under similar circumstances, my brother-in-law came and proposed to lend me forty dollars. About the same time, one Mr. Osgood came to me

and offered to loan me some money. I could not help thinking the Lord had moved upon the hearts of these friends thus to provide for our needs. God fed a multitude of his people in the wilderness, and his power is the same now as then.

Dear reader, trust in God for his guidance and protection, and for your daily food. Trust in him to keep you from the snares of the world, the flesh, and the devil, until Christ shall appear. You who have read this narrative, I implore you to meditate upon the blessing of eyesight. While you behold the starry heavens, the sunlight of day, and the beautiful tints with which nature robes forest, field, and flower, I entreat you also to use your eyes in searching out the beautiful and sublime things recorded in the Bible, that you may be enabled with immortal eyes to behold everlasting glory and grandeur in a better world.



BY MRS. M. J. BAHLER.

Mansions Waiting.

THERE are waiting up yonder in Heaven,
Bright mansions of fair shining pearl,
Sweet harps and bright crowns, too, are waiting,
And a banner which love will unfurl.

They are waiting till those who as victors
In the battle of life raging now,
Shall hear from the lips of the Leader,
"There's rest, weary soldier, for you."

They are waiting—those mansions of glory,
Till the sea shall deliver her dead;
When released from her caverns of darkness,
They shall claim those bright mansions instead.

They are waiting, till we shall be proven,
Our shoulders be fitted to bear
The yoke of our Lord without galling,
But with song bursting forth full and clear.
(55)

Yes, they wait till the toil shall be over,
The chosen ones all have been tried;
And then they'll be opened by Jesus,
And the faithful ones there will abide.

He will place on their heads crowns of glory,
In their hands sweet-toned harps of pure gold,
And they'll sing to his praise strains of music,
That by mortals can never be told.

And oh, 'can I join their glad anthem,
Can I 'mid that holy throng stand,
Can I sing the song of redemption,
A victory palm in my hand?

Can I see the pure, sinless angels,
The patriarchs long ago dead;
And, more than all else, see my Saviour,
Whose blood was for me freely shed?

Yes, yes, I may be a victor,
My Father has pledged me his aid,
If in him I but trust as I struggle,
I can in the conflict succeed.

What If.

WHAT if heavy storm-clouds gather,
'Round us surging billows roar;
See! across the darkened water,
Beams a light from Heaven's shore.

If we hear our Saviour whisper,
"I am near, be not afraid,"
We can stand amidst the tempest,
His strong arm our ready aid.

What if thorns and stony places
Wound and tear our weary feet,
If we find our Saviour's footprints,
We will count the toiling sweet.

What if shadows deepen round us,
Steeper, straighter grows the way;
His sure words will light our footsteps,
That we need not go astray.

What if foes do gather round us,
Crying, "Ye must surely fail,"
We will trust our Father's promise,
Seek his help, and thus prevail.

Sunshine.

AFTER THE CLOUDS.

BRIGHT gleams of cheerful sunshine,
As ye flash into my room,
Do ye know that from my spirit
Ye drive heavy clouds of gloom?

I love thee, beauteous sunshine,
Each tiny, trembling ray;
And I will praise our Father,
For thy light upon my way.

But oh, I long for sunlight,
Ne'er followed by the storm,
When eyes that now are sightless
Shall greet the glowing morn.

FORTY VALUABLE RECIPES.

1. Freezing Mixture.—The following are a few of the best known means for producing artificial cold:—

(1.) Mix 4 ozs. of saltpeter and 4 ozs. of sal ammoniac, each finely pulverized, with half a pint of water.

(2.) Mix equal parts of powdered nitrate of ammonium, carbonate of sodium, and water.

(3.) Mix quickly together two parts of finely powdered ice or snow with one part of salt. This mixture will produce a temperature of 4° below zero.

The article to be frozen should be surrounded by the freezing mixture as quickly as possible after the preparation of the latter. When it is a liquid, it may be contained in a bottle which can be quickly broken, if necessary, after the freezing is effected.

2. Coal-Tar for Fence-Posts.—Coal-tar is an excellent preservative for fence-posts, if properly used. It should not be used alone, since it contains acids which are destructive to the wood; but when combined with quicklime it becomes a most effective preservative. Mix half a bushel of quicklime with a few gallons of water, and thoroughly mingle it with a barrel of coal-tar. Apply freely to the portion of the post which is to be in contact with the earth.

3. To Clean Vessels That Have Contained Kerosene.—Wash the vessel with thin milk of lime, which forms an emulsion with the petroleum, and re-

moves all traces of it. By washing a second time with milk of lime and a very small quantity of chloride of lime, and allowing the liquid to remain in the vessel about an hour, and then washing it with cold water, the smell may be removed. If the milk of lime be used warm instead of cold, the operation is rendered much shorter.

4. The Bushel.—Weight is the only proper standard for the bushel, being the only accurate one. The following are the standards of weight fixed by the Wisconsin Legislature, for the most common articles of commercial exchange:—

	POUNDS.		POUNDS.
Wheat.....	60	Dried apples.....	57
Shelled corn.....	56	Dried peaches.....	28
Ear corn.....	70	Coarse salt.....	50
Oats.....	32	Fine salt.....	56
Rye.....	56	Lime (unslaked).....	80
Buckwheat.....	50	Irish potatoes.....	60
Barley.....	48	Sweet potatoes.....	55
Corn-meal.....	48	White beans.....	60
Bran.....	20	Castor beans.....	46
Clover seed.....	60	Beets.....	50
Timothy seed.....	45	Parsnips.....	44
Flaxseed.....	56	Carrots.....	50
Hemp seed.....	44	Onions.....	50
Blue-grass seed.....	14	Turnips.....	42
Green apples.....	57	Rutabagas.....	56

5. Protection from Moths.—Mix two ounces each of alcohol and turpentine, and dissolve in the mixture half an ounce of camphor. Saturate with the solution a large piece of blotting-paper, and place it in the drawer with the furs. Renew occasionally. Keep the solution in a closely stoppered bottle.

6. Remedy for Mosquitoes.—Mosquitoes do not usually travel a great distance. If they are abundant in any place it is because they have a good breeding-place near by. The best remedy for them is to prevent their production, which may be easily accomplished by pouring kerosene oil or crude petroleum on the water where the eggs are laid. This prevents their hatching.

7. Capacity of a Cistern.—There are $7\frac{1}{2}$ gallons in every cubic foot of water, and 30 gallons in a barrel; hence, four cubic feet to the barrel. To determine the capacity of a square cistern, divide the number of cubic feet by four, which will give the number of barrels.

A round cistern contains, for every foot in depth when

4 feet in diameter.....	3 barrels	10 feet in diameter... ..	20 barrels.
6 " " "	7 " "	12 " " " ...	28 " "
8 " " "	12 " "	16 " " " ...	50 " "

8. To Remove Paint.—Take one part of pearlash and three parts of freshly slaked lime; mix with water until of the consistency of paint. Apply a thick coating with an old brush, and let it remain on for twelve or fifteen hours, when the paint may be easily scraped off.

9. To Clean Hair-Brushes.—Wash in a strong, cold solution of soda. The same plan is a good one for tooth-brushes. It prevents softening and destruction of the bristles. Do not place near the fire to dry. Hot water and soap soon destroy brushes.

10. Washing Flannels.—Wash in cold or lukewarm water and stretch well before hanging out. Soap may be used if it is well rinsed out afterward, no hot water being used. Stretch well both ways before hanging out.

11. To Preserve Eggs.—The most cleanly method of preserving eggs, and one said to be as effective as any other, is to smear them with cotton-seed or linseed oil, and pack them, with the large end down, in dry bran or wheat chaff in a barrel, pressing the whole down closely, and heading the barrel. Kept in a dry, cool cellar, they will remain in good order for six months.

12. Process to Remove Tree-Stumps.—A very simple process is employed for freeing woodland newly brought into cultivation, from the stumps of trees. A hole about two inches in diameter and eighteen inches deep is bored in the stump about autumn, filled with a concentrated solution of saltpeter, and closed with a plug. In the following spring a pint or so of petroleum is poured into the same hole and set on fire. During the course of the winter the saltpeter solution has penetrated every portion of the stump, so that not only this but also the roots are thoroughly burnt out. The ashes are left *in situ*, and form a valuable manure.

13. Cleaning Sea-Shells.—Persons who are fond of making collections of shells will be thankful for the following hints: "Ordinary sea-shells can be cleansed sufficiently for cabinet purposes by washing in fresh water, using a good, stiff brush. If the shells have a rough, chalky appearance, and it is desirable to make them smooth, immerse for a few moments in diluted muriatic acid."

14. To Protect Trees from Lice.—Wrap close around the root of the trees several thicknesses of strong paper. Smear this very thoroughly with coal-tar. The tree should be protected to the height of, at least, two feet from the ground. The paper should be renewed every year.

15. Best Paste.—Dissolve in a sufficient quantity of water, one-half ounce each of sugar of lead and alum. Mix into thick paste a half pint of wheat flour with very thin mucilage. Place the paste upon the stove and add the solution of lead and alum. Stir well, and remove from the stove as soon as it begins to boil. As soon as it is cold, it is ready for use. It may be thinned, when necessary, by the addition of a little gum-water.

16. Water-proof Paper.—A paper which is impervious to both water and oil, as well as transparent, may be prepared as follows: Dissolve in a half pint of water as much borax as will remain in solution. Then add two ounces pulverized shellac, and heat gently until the latter is dissolved. Dip the sheets of paper into this solution, one at a time, carefully hanging each to dry by itself, suspended by one corner.

17. To Ascertain the Weight of Cattle—Measure the girt close behind the shoulder, and the length from the forepart of the shoulder-blade along the back to the bone at the tail which is in a vertical line with the buttock, both in feet. Multiply the square of the girt, expressed in feet, by five times the length. Two-thirds of the product will be the weight of the four quarters in pounds. For very fat cattle, add one-twentieth more. For very lean ones, subtract one-twentieth from the amount obtained by the rule.

18. Uses of Ashes.—There is no more valuable fertilizer than common wood ashes; but in order that they should retain their virtue, they should be kept under cover. Ashes which have been leached have very little value.

Ashes are also valuable for disinfecting purposes.

They are even better than dry earth for deodorizing animal excreta. A privy may be kept entirely free from foul odors by their liberal use. When employed in this way, their disinfecting and fertilizing properties are both utilized.

Another use for ashes which the farmers would do well to take advantage of, is due to their power of destroying various kinds of insects. Turnips and cabbages may be protected from the ravages of various insects which feed upon them, by sprinkling upon and around them a few ashes daily, for a short time. A practical farmer also asserts that unleached wood ashes will permanently destroy potato bugs, if sprinkled upon the vines while they are moist with dew, or immediately after a rain.

19. Beef Tea.—Although not to be recommended as an article of diet, beef tea is frequently a valuable article of food for the sick, especially if properly made. Pound and cut the beef until it is reduced to a pulp, then place it in a dish and cover it with a very little cold water. Allow it to steep gently for two hours, then strain off the juice, and it is ready for use. Some tastes will require the addition of a minute quantity of salt. One-half pound of beef is required for a pint of tea. A very excellent plan is to place the beef in a bottle with the water, and then place the bottle in a kettle of cold water, which should be gradually brought to the boiling point.

20. Disinfecting Fluid.—The following is a recipe for one of the cheapest and most efficient disinfecting fluids known :—

Heat two pounds of copperas in an old kettle for half an hour, stirring frequently. When cold, dissolve the copperas in two gallons of water. Add two ounces of

carbolic acid, and mix well together. A pint of this solution poured into the kitchen sink every few days will keep it free from odors. It will also be found very useful for disinfecting the discharges of typhoid fever patients, for which purpose a little should be kept in the vessel constantly. Even privy vaults can be kept in a comparatively harmless condition by the liberal use of this solution.

21. To Tell the Age of Horses.—The age of horses may be very accurately determined by careful inspection of the teeth and eyelids, as follows :—

By the Teeth.—A mature horse has in all forty teeth, twenty-four double teeth, or grinders, four tushes, or cuspids, and twelve front teeth. Mares usually have no tushes, or cuspids. Between the ages of two and three years the colt sheds his four milk teeth, two above and two below. After three years old, four other teeth are shed, on each side of those first lost. At this time the animal has sixteen teeth, eight colt's teeth and eight horse's teeth. At four years old he cuts four new teeth. At five years of age he sheds the remaining colt's teeth, four in number, and the tushes appear. At six years the tushes are well in sight, quite small and sharp, and a small circle of under teeth is observable. At eight years of age, the teeth are filled up, the horse is aged, and his mouth is said to be full.

By the Eyelids.—When the horse is nine years old, a wrinkle comes on the eyelid at the upper corner of the lower lid, and thereafter he has one well-defined wrinkle for each year after nine. If, for instance, the horse has three of these wrinkles, he is twelve years old ; four, he is thirteen. Add the number of wrinkles to nine and you will invariably judge accurately of the horse's age.

22. A Cheap Paint.—The following is said to be a cheap and durable substitute for paint on brick and other outside walls, fences, etc. :—

“Take of fresh Rosendale cement three parts, and of clean, fine sand one part; mix thoroughly with fresh water. This gives a gray or granite color, dark or light according to the color of the cement. If brick color is desired, add enough Venetian red to the mixture to produce the color. If a very light color is desired, lime may be used with the cement and sand. Care must be taken to have all the ingredients well mixed together. In applying the wash, the wall must be wet with clean fresh water, then follow immediately with the cement wash. This prevents the bricks from absorbing the water from the wash too rapidly, and gives time for the cement to set. The wash must be well stirred during the application. The admixture should be made as thick as can be applied conveniently with a whitewash brush.”

23. To stop cracks in hard-finished walls, use plaster of Paris mixed with strong alum-water.

24. To Remove Stains from a Mattress.—Make a thick paste by wetting starch with cold water. Spread this over the stain, first placing the mattress in the sun. Rub off in two hours, and if the ticking is not perfectly clean repeat the process.

25. To Ascertain the Weight of Hay.—It is often necessary for the farmer to estimate a quantity of hay without the aid of scales. Here is a convenient method: Find the cubic contents of the stack in feet. Divide by twenty-seven to find the number of cubic yards. A cubic yard of old hay in the stack weighs about 200 lbs. New

hay weighs about two-thirds as much. The weight is readily ascertained by multiplying the number of cubic yards by the weight of a single yard.

26. Removing Substances from the Ear.—The *Medical Recorder* gives the following as an excellent plan: Take a horse-hair about six inches long, and double it so as to make a loop at one end. Introduce this loop as deeply as possible into the ear, and twist it gently around. After turning it two or three times, draw out the loop. The foreign body will usually come away with it.

27. Barley-Water.—Barley-water will often be found a most useful food for infants and invalids. For infants suffering from constipation and its resulting evils, it is an admirable remedy. It may be mixed with milk in proportion of one part of barley-water to two of milk. It renders the milk easier of digestion, preventing the formation of indigestible curds. Here are directions for making it:—

Wash two ounces of barley well, throwing away the washings. Boil with a pint and a half of water in a covered vessel for twenty minutes, then strain. It may be rendered more palatable as a drink by adding a little lemon-peel or lemon juice and sugar.

28. How to Remove Rust from Clothing.—Dissolve a small quantity of oxalic acid in boiling water and dip the spots in ; it is good for white goods. The acid can be got at any drug store. Another way is to saturate the spots with lemon juice and spread the cloth in the sun; if it does not take out all the rust the first time, repeat the application.

29. Cement for Glass.—Mix thoroughly an ounce

of pure white lead in oil, and ten grains of finely-powdered acetate of lead. Apply immediately, and allow the mended article to dry for two weeks before using.

30. Cement for Wood and Metals.—To a solution of common glue, add a little powdered chalk. A little borax added will preserve the glue.

31. Cement for Stoneware.—To a cold solution of alum, add plaster of Paris sufficient to make a rather thick paste. Use at once. It sets rather slowly, but is an excellent cement for mending broken crockery, eventually becoming as hard as stone.

32. Cement for Iron.—Take equal parts of sulphur and white lead, with about a sixth of borax, mixing them so as to form a homogeneous mass. When about to apply it, wet it with sulphuric acid and place a thin layer of it between the two pieces of iron, which should then be pressed together.

33. In the south of Russia, grapes are preserved by the following process: They are gathered before they are quite ripe, put into large air-tight jars, so filled with millet that the grapes are kept separate. They are sent in this way to the markets of St. Petersburg. After remaining thus for a whole year they are still very sweet, all their sugar being developed by the ripening process in the jars.

34. To prevent cakes or other delicate articles from burning, put a cup of water into the oven.

35. When jellies are put away, care should be taken to cover the top with finely-pulverized sugar, which will prevent molding.

36. To destroy moths' eggs, saturate the fabric, carpet, or other goods, with warm water, and apply a hot flat-iron for a few minutes.

37. **Housewife's Table.**—The following table will often be found convenient for reference by housekeepers:

Wheat flour, one pound is one quart.

Indian meal, one pound, two ounces, is one quart.

Butter, when soft, one pound is one quart.

Loaf-sugar, broken, one pound is one quart.

White sugar, powdered, one pound, one ounce, is a quart.

Best brown sugar, one pound, one ounce, is a quart.

Ten eggs are a pound.

A common tumbler holds half a pint.

A tea-cupful is a gill.

Two hundred and forty drops are equal to one table-spoonful.

38. **Remedy for Ants.**—Saturate a sponge with molasses and water. Place it near the spot most frequented by the ants. In a short time it will be swarming with the pests. Drop the sponge quickly into boiling water, or shake it over a vessel containing turpentine.

39. **Japanese Method of Cooking Rice.**—They know how to cook rice in Japan. The Japanese fashion is to pour on to the rice, after placing it in a kettle, just enough water to prevent it from burning to the bottom of the kettle, which has a close-fitting cover and is set over a moderate fire. The rice is thus steamed rather than boiled, until it is nearly done, when the cover is taken off, the surplus steam and moisture are allowed to escape, and the rice turns out a mass of snow-white ker-

ness each separate from the others and is as much superior to the soggy mass commonly found elsewhere. It is a fine meaty piece as to the water marked article.

4. Simple Remedy for Burns. Chemically mixed with water to the consistency of thick cream, spread on linen forms an excellent local application to burns and scalds. The whole burnt surface should be covered thus excluding the action of the air. The cure it affords is instantaneous and it only requires to be kept moist by occasional sprinkling of cold water.



FIETY HINTS ABOUT HEALTH.

1. A Cheap Disinfectant.—A most excellent disinfectant for use in privy vaults, cesspools, hen-coops, barnyards, stables, and about neglected back doors, is a mixture of equal parts of freshly powdered quicklime and pounded charcoal. Strew the powder freely over the spot or substance to be disinfected. It must be renewed every day or two, unless kept tightly covered, and must be used freely.

2. Banking the House.—People who have cool houses usually throw up around the sides, on the approach of cold weather, an embankment of some kind. Sometimes earth is used; but very often, especially in the country, stable manure is employed. The latter practice is a very objectionable one. During the coldest months, when everything above ground, out-of-doors, is frozen up, no harm may result. But the first warm days of spring, or perhaps a "January thaw," restores the putrescent mass to its native condition, and then foul odors and poisonous effluvia are poured into the dwelling from all sides. The proper way to bank a house is to throw up a bank of straw or leaves and cover with about six inches of dirt.

3. To Prevent Snoring.—The cause of snoring is sleeping with the mouth open. Two currents of air enter simultaneously through the nose and the mouth, causing a vibration of the soft palate which hangs pendulous in the back part of the throat. This vibration

gives the audible sound of snoring. All that is necessary to prevent snoring is to keep the mouth closed. This may be done by an appliance made as follows :—

Make a closely fitting head cap of sufficient depth to reach nearly to the ears of the patient when pressed snugly upon the head. Next make, of soft material, a naturally-fitting cap for the chin and throat. Connect these two caps upon either side of the face by a strong elastic band passed down across the cheek just in front of the ear. The band should be of sufficient strength to hold the mouth shut during sleep. If any of our readers have occasion to do so, we would advise them to try this remedy, feeling sure that they will find it perfectly successful.

4. **Orange Peel a Poison.**—The habit of chewing orange and lemon peel is a very bad one which is much to be deprecated. The little follicles contained in the rind of the orange and the lemon contain a poisonous acid of a very irritating character, as is evidenced by the sensation produced in the eye when a drop is projected into it by the bursting of one of these follicles. The slight headache which often follows the eating of orange or lemon peel is doubtless due to the effects of this poison.

5. **Cinders in the Eye.**—Railway travelers often find the pleasure of a journey greatly marred by a vexatious cinder from the locomotive, lodged in the eye, and causing great pain. Here is a simple remedy : Draw out the lower eyelid and drop into the eye two or three flax-seeds. The tears will make a soft mucilage from the seeds, which will protect the membranes of the eye and aid in the removal of the cinder. It is well to keep a few of the seeds in the pocket for use on occasion.

6. Foreign Bodies in the Nose.—To remove foreign bodies from the nose, such as peas, beans, kernels of corn, and other similar articles, close the empty nostril tight with the finger and then blow suddenly with as much force as possible into the patient's mouth. The glottis of the patient will close simultaneously, so that the whole force of the breath goes to expel the foreign body, which usually flies out at the first effort. This is a very excellent remedy, as it does not excite or alarm the child, gives no pain, and is more effective than most others.

7. Well Drainage.—Careful experiments show that a well drains a radius of three feet for every foot of its depth. Accordingly, a hole one foot deep drains a circle six feet in diameter. One two feet in depth drains a circle twelve feet in diameter. A well twenty feet deep would drain a circular area one hundred and twenty feet in diameter; and a well three times that depth would collect the water from an area of about one hundred thousand square feet of surface. The character of the soil of course modifies this rule somewhat.

8. Clothing.—The absurdities of fashionable dress are too glaring to require exposure. All admit the need of reform, but few have the moral courage to break Dame Fashion's shackles. To the pinioned, corseted, panniered, fettered, dragged-down, tied-back, gasping, dying daughter of fashion, who would scarcely be conscious of living except for the aches, pains, neuralgias, stifled sighs, palpitations, and hysterics which make up her wretched existence, what an emancipation is offered in a dress which clothes the body equably from head to toe! gives perfect liberty of action to every muscle! allows room for a deep inspiration and a vigorous heart-

beat! removes from the hips those cumbrous, dragging weights! and unties the lower extremities!

9. Exercise.—Life is activity. Stagnation is death. This is true everywhere. It is this alone that makes the difference between the sparkling brook and the slimy pool; the blooming flower and the withered shrub; the laborer's brawny arm and the student's flaccid muscle. Few men die of excessive brain-work; many die from lack of muscle-work. Proper exercise is a powerful remedial agent.

10. Rest.—During sleep is the time when nature converts her workshop into a repair-shop, mending broken nerve fibers, replenishing wasted muscles, repairing tissue cells, and renovating worn-out particles. When the body is wasted by disease, how much of this work there must be to be done! and how important that sleep be afforded as a prerequisite for its accomplishment!

11. Cheerfulness.—"Laugh and grow fat" is an old adage. *Laugh and get well* would be just as true. Indeed, the remedial power of a hearty laugh is far greater than that of any drug in the *materia medica*; and its salutary effects have often saved the life of a failing patient. "A merry heart doeth good like a medicine," is good "Bible hygiene."

12. Origin of Smoking.—The earliest account of the use of tobacco afforded by history is the following, which may be interesting to smokers: 'In 1492, as Columbus lay with his ships beside the island of Cuba, he sent two men to search the land and report what they might see. On their return, among other things, they said they saw '*the naked savages twist large leaves together and smoke like devils.*'"

13. Hygiene of Beds.—Beds should be made of such material as will absorb as little as possible of dampness or impurities of any sort. One of the most important means of keeping a bed in a wholesome condition is thorough airing every morning. Immediately after rising, the occupant should throw open the bed and the windows of the room, thus securing thorough removal of all the foul emanations from the body which accumulate during sleep. When this is not done the foul products accumulate, and the bed may become a source of disease.

14. Gluttony.—Dr. Kitchener says: "Drunkenness is deplorably destructive; but her demure sister, Gluttony, destroys a hundred for her one."

15. Saving Noise in the Sick-Room.—One of the most common annoyances to a feeble, nervous invalid is the noise attending the feeding of a coal fire. The harsh rattling of the coals grates upon the poor invalid's nerves most painfully. Here is an easy way to avoid it: Before bringing the coal into the room, divide it into little parcels, wrapping each in a piece of newspaper. These can be laid upon the fire, one at a time, without noise, thus saving the patient much inconvenience.

16. Air, Water, and Sunshine. These are among the most active and important of Nature's disinfectants. They have no substitutes. They should be freely used, and when they are thus employed to their full utility, other disinfectants are scarcely needed.

17. A Harmless Cosmetic.—Thousands of people are ever on the lookout for some new compound or cosmetic with which to improve the complexion. Many

of those in common use are dangerous, on account of their poisonous character. Here is a cosmetic that is perfectly harmless, and quite as efficient as any other. Take a tablespoonful of oatmeal, place it in a quart of water, and allow it to soak over night. In the morning place the mixture upon the stove and allow it to boil one hour. Set it away to cool, and apply to the face at night upon going to bed. Allow it to remain upon the face over night, washing it off with snow or rain water in the morning. Its efficiency will be increased by applying it two or three times a day, and washing off when dry.

18. The Two Demons—Alcohol and Tobacco.—The “demon of the cup” and the demon of the pipe go hand in hand in making drunkards out of America’s noblest sons, and sots out of her most promising youths. Tobacco leads the way to the ruin which is completed by the wine-glass and the punch-bowl. The drunkard’s career begins with the first cigar, which makes his stomach heave and his head whirl, and ends with the pint of rum which crazes his brain and paralyzes his heart.

A temperance reform to be effective must be aimed at both of these monster evils. So long as one is used, the other will be. Tobacco drunkards are as common as whisky drunkards. There is this difference, however: The intoxication (poisoning) of the tobacco-user is constant, while that of the liquor-drinker is only occasional.

Whether alcohol or tobacco does the most injury is yet an undecided question. Both are bad enough, and there is no apology for either.

19. The Drunkard’s Ladder.—Spices, tea, tobacco, rum, delirium, death.

20. Wise Economy.—Rumford, it is said, proposed to the Elector of Bavaria a scheme for feeding his sol-

diers at a much cheaper rate than formerly. His plan was simply to compel them to masticate their food thoroughly. A small quantity thus eaten would, according to that famous projector, afford more sustenance than a large meal hastily devoured.—*Macaulay*.

21. A rich man sent to call a physician for a slight disorder. The physician felt his pulse, and said, "Do you eat well?" "Yes," said the patient. "Do you sleep well?" "I do." "Then," said the physician, "I shall give you something to take away all that!"

It is reported of the famous Dr. I. Lettsom that he once said in reference to his medical practice:—

"When patients comes to I,
I physics, bleeds, and sweats 'em;
If then they chance to die,
What's that to I? I. Lettsom."

22. **Burns.**—A good way to treat a burn is to cover it with lint or cotton wool, then keep the lint saturated with a strong solution of soda.

23. **Disinfect.**—A dime's worth of copperas will render a foul sink wholesome. Dissolve in two quarts of hot water and pour into the sink. A quantity of this excellent disinfectant should be kept constantly on hand.

24. Tinned ware which tarnishes very readily is probably inferior in quality, and dangerous to use, being contaminated with lead, which is readily dissolved by weak acids, as those of sour fruits. Such ware is likely to render the food poisonous.

25. A Western journal, probably wishing to do the handsome thing by the local doctor, announced that "Dr. C. was called in, and, under his prompt and skillful treatment, the young man died Wednesday afternoon."

26. When a man wants a plug of tobacco, the grocery three-fourths of a mile off is only a step; but if his wife wants a drink of cool water from a neighbor's well opposite, by some mysterious agency that well suddenly becomes removed more than half a mile away.

27. Sawdust pills would cure many of the ills which flesh is heir to, if people would only make their own pills.

28. **Sunlight.**—Sunshine paints the skies, dyes the leaves, and colors the flowers. Under its genial influence all nature thrives. It surpasses all other agents in restoring a natural color to the blanched and ghost-like faces of long-housed invalids. Sun-baths are powerful remedies for disease if rightly used.

29. **Cheap Bitters.**—The *Pharmaceutical Review* gives the following formula for manufacturing medicinal bitters: "Take of cheapest whisky an indefinite quantity; of any bitter vegetable, herb, flower, root, or bark, *q. s.* Mix and flavor with anything or nothing. Put in bottles, and employ an expert liar to write labels and certificates. Present a few bottles to editors and clergymen of taste. Advertise largely, and sell for 500 per cent. above cost of material." To increase the profits still more, we would suggest that the manufacturer should go in for a wholesale undertaker's business also, as a customer in the first instance would be certain to require the other's assistance before long.

30. **Air.**—Pure air is the first and the last desideratum of human life. Individual life begins with the first breath, and ends with the last act of respiration. A human being lives largely in proportion as he breathes. Frogs and lizards are sluggish because they breathe little. Birds are more vigorous in their movements because of the

wondrous capacity and activity of their lungs. So with human beings. Need we suggest that those feeble-minded creatures who emulate each other in compression of the waist—thus curtailing their breathing power—are like frogs and lizards in their capacity for appreciating the “joy of living”? or that their organs of cerebration may be as small as their waists? Has a man consumption? Let him live in the open air; he cannot breathe enough. Thousands of patients die in hospitals for want of fresh air. God’s oxygen is the best tonic known. Fill the sick-room with it; the patient’s chances for recovery will be thereby increased fourfold. Its disinfectant and deodorizing properties are unsurpassed. All it requires is unrestrained action.

31. Food.—“As a man eateth, so is he.” A loaf of bread, eaten, digested, assimilated, becomes flesh. A pound of pork, treated in the same way, also becomes flesh. The first becomes pure, healthy flesh; the second becomes gross, diseased flesh. Lord Byron appreciated this fact when he declared that he “felt himself grow savage” whenever he partook largely of animal food. If a man has filled himself with grossness, so that his liver is clogged, his stomach and bowels torpid, all his vitals congested, and his life-current sluggish, the best and only remedy is to “mend his ways” at once and adopt the diet which nature indicates is best. In this way thousands of wretched dyspeptics and hypochondriacs have sought and found their squandered health. Try it, reader.

32. Water.—This limpid fluid constitutes three-fourths of the whole weight of the human body. The brain, the organ of thought, contains a still larger proportion.

Its value as a curative agent is in direct ratio to its importance in the structure of the body. Water is valuable (1) To dilute the blood, being the *only* drink; (2) To cleanse the body from impurities within and without; (3) As the most efficient means of applying heat and cold in the various forms of baths. Nothing relieves thirst like water. Nothing will regulate the temperature of a fever patient so effectually as water applied in the form of a cool pack. In relieving the coma of narcotic poisoning, apoplexy, sun-stroke, and lightning-stroke, cold affusion is more potent than all other remedies combined. No salve, liniment, plaster, ointment, or medicated lotion is equal to pure soft water as a dressing for wounds. Water—hot, warm, tepid, cool, cold, or iced—is useful at the proper time.

33.—

“Four doctors tackled Johnnie Smith.
They blistered and they bled him ;
With squills and anti-bilious pills
And ipecac, they fed him.
They stirred him up with calomel,
And tried to move his liver ;
But all in vain—his little soul
Was wafted o’er the river.”

34. A good deal of laughter was occasioned in the French Chamber the other day, when Dr. Testelin, in demanding a school of medicine for Lille, in addition to those proposed for Lyons, etc., declared that the number of doctors had decreased in the town that he represents, while the population had increased. The doctor appeared astonished at the amusement caused by this statement.

35. **Unripe Fruit.**—Mothers cannot watch their children too closely during the summer and autumn, to prevent them from eating unripe fruit, which is the cause of

many cases of sickness, and frequently breaks down all the benefit to health otherwise derived from spending the hot season in the country for recreation. Many people are of the opinion that if children like a thing, it can do them no harm. This is a great mistake. If candies or sweetened drinks, containing poisonous coloring matter, be given to children, they will eat or drink them just as readily as if they were wholesome food. Animals are guided in the selection of their food by their instinct and by their wonderfully developed organs of smell. Human beings do not possess such an instinct, but are or ought to be, governed by their higher intelligence and by knowledge.

36. How to Ventilate.—Heated ventilating flues communicating with the roof are the best. The old fashioned fire-place was an excellent ventilator. If neither is available, ventilate by means of the windows. If possible, open a window at the top on one side, and another at the bottom on the opposite side; or, open both at the top if there is a stirring breeze. Another excellent way: Place beneath the lower sash a strip of wood three or four inches wide and as long as the width of the sash. This will cause the upper and the lower sash to overlap. Through the opening thus formed, the air will enter; and being reflected up, no current will be felt. When there is little motion in the external air, the window should be lowered one inch for each individual in the room. If unpleasant currents are produced, cover the opening with a wire screen.

The air of an ordinary room should be completely changed three times every hour for each occupant. Sick-rooms require more thorough ventilation still.

Ventilation is more necessary in the winter than in the summer—more important in the night than during the daytime. Cold air is not dangerous if breathed rightly. Night air out of doors is just as wholesome as night air indoors. It is all the air we have during the night. Don't be afraid of it. In large cities, night air is more healthful than day air.

37. In Luther's "Table Talk" we find the following opinion on lager beer: "The man who first brewed beer was a pest to Germany. I have prayed to God that he might destroy the whole beer-brewing business, and the first brewer I have often cursed. There is enough barley destroyed in the breweries to feed all Germany."

38. An Ohio mathematician has discovered that one man dies from the use of alcohol every seven minutes, and that those who have died from its effects during the last fifty years would bridge the American continent from ocean to ocean, allowing three feet to each body.

39. **Beware of Hair Dyes and Cosmetics.**—Any number of "Hair Dyes," "Hair Vigors," "Hair Renewers," "Hair Tonics," and various other compounds for application to the hair with the object of restoring its color or promoting its growth, have been invented during the last ten years. Many of these mixtures claim to be purely vegetable, and harmless. This is untrue of any of them. They contain, almost without exception, a very large amount of mineral poison. Lead, silver, and sulphur are the most common ingredients. The effects of applying such articles to the head are very serious. A few of the more prominent are the following:—

Headache, vertigo, irritation of the scalp, apoplexy, congestion of the brain, nervousness, sleeplessness, per-

alysis, and insanity. Numerous instances of all these maladies have occurred as the result of using "hair dyes."

Gray hair is no disgrace. The healthful growth of the hair can be promoted by daily friction with cool soft water much better than by any quack lotion.

Cosmetics are equally dangerous. We have seen hopeless paralysis of the extensor muscles of the forearm, causing wrist-drop, produced by the use of paints for improving the complexion. Young ladies have destroyed their usefulness for life by this foolish practice. Lead colic is another result of the use of paints, many of which contain lead. Beware of them.

40. Damp Rooms.—Much sickness is the result of living in damp rooms. Brick houses which are plastered directly upon the walls, are certain to be damp, as shown by the appearance of mold on the walls in various places, especially in dark closets, unventilated parlors, and spare bedrooms. Vapors laden with organic matter ascend from the kitchen—arising from cooking vegetables—and, discharging themselves through the dwelling, condense upon the cold walls of unwarmed rooms. Soon decomposition of the organic matter begins, and poisonous germs and gases are developed. Colds, croup, diphtheria, catarrh, consumption, rheumatism, neuralgia, and numerous other diseases, originate in damp dwelling rooms.

A very good temporary remedy is to place in such rooms pans or other vessels containing freshly burned quicklime. It should be frequently renewed. Such rooms should be daily aired very thoroughly, and exposed to the rays of the sun. Mold should be removed from the wall as soon as it makes its appearance.

41. Chapped Hands.—One of the most disagreeable consequences of cold weather, for many people, is the chapping of the hands incident to exposure to a cold, raw air, without protection. There are several good applications which will prevent chapping:—

(1) After washing the hands, when nearly dry, dust them thoroughly with powdered starch. Rub them until the superfluous starch is removed, and they will not chap. (2) Bathe them several times daily in water in which oatmeal has been thoroughly boiled. (3) After washing the hands, while they are still quite moist, apply to each a small quantity of glycerine and rub it in very thoroughly.

42. Hygiene of the Eyes.—These, the most delicate of the organs of sense, are often ruined by abuse. With good usage they will “last a life-time.” It is necessary to observe the following rules, to preserve the health of the eyes:—

(1) Never use the eyes when they are tired or painful, nor with an insufficient or a dazzling light. Lamps should be shaded. (2) The light should fall upon the object viewed from over the left shoulder, if possible; it should never come from in front. (3) The room should be moderately cool, and the feet should be warm. There should be nothing tight about the neck. (4) Hold the object squarely before the eyes, and at just the proper distance. Holding it too near produces near-sightedness. Fifteen inches is the usual distance. (5) Never read on the cars, when riding in a wagon or street car, or when lying down. Serious disease is produced by these practices. (6) Do not use the eyes for any delicate work, reading or writing, by candle-light, before breakfast. (7)

Avoid using the eyes in reading when just recovering from illness. (8) Never play tricks with the eyes, as squinting or rolling them. (9) If the eyes are near-sighted or far-sighted, procure proper glasses at once. If common print must be held nearer than fifteen inches to the eye for distinct vision, the person is near-sighted. If it is required to be held two or three feet from the eye for clear sight, the person is far-sighted. (10) A near-sighted person should not read with the glasses which enable him to see distant objects clearly. (11) Colored glasses (blue are the best) may be worn when the eye is pained by snow or sunlight, or by a dazzling fire or lamp-light. Avoid their continued use. (12) Never patronize traveling venders of spectacles. (13) Rest the eyes at short intervals when severely taxing them, exercising the lungs vigorously at the same time.

43. First Symptom of Consumption.—One of the first symptoms of that most dreadful of diseases, consumption, is increased frequency of breathing. When this symptom is noted, the patient should lose no time in giving his health attention. Out-of-door exercise, expanding the lungs, taking deep and full respirations, practicing elocutionary exercises, and every invigorating measure should be at once attended to with energy and perseverance. Such a course would annually save thousands, who die from sheer neglect.

44. What Tobacco Will Do.—(1) Two drops of its oil will kill a cat in three minutes. It is one of the most deadly poisons known; is worse than prussic acid. (2) Five drops on a man's tongue will produce almost instant death. (3) A penny cigar, or a small bit of "plug" or "fine-cut," will make a boy sicker than he

ever was before. (4) It will make a drunkard of a temperate man, leading him to drink. (5) It will itself intoxicate and cause delirium tremens. (6) It will weaken a man's muscles, shatter his nerves, and destroy his digestion. (7) It soils a man's mouth, stains his teeth, makes his breath smell like carrion, and his face look like a spittoon. (8) It will give rise to cancer, apoplexy, paralysis, consumption, impotency, liver disease, asthma, bronchitis, bowel diseases, ulcers, brain disease, palsy, piles, heart disease, blindness, vertigo, epilepsy, deafness, loss of memory, nervousness, sleeplessness, neuralgia, locomotor ataxia, rheumatism, and numerous other diseases. (9) It will predispose to nearly every known disease, being often the means of the communication of foul, contagious diseases. (10) It will make a man love his pipe more than he loves his wife or children. (11) It will weaken the intellect, as proved by French statistics. (12) It will exhaust the soil. (13) It will make a man spend in a lifetime for rank poison more than enough money to buy a splendid farm, or send a son through college. (14) It will make (has made) "Christian" England spend more for poison than for bread in one year. (15) It will make a man appear like the barbarians from whom he learned the habit. (16) It will make a man an abject slave to a filthy appetite. (17) It will produce imbecility and insanity. (18) It will destroy a man's keen sensibilities and make him a selfish boor. (19) It will ruin a man's voice and render all his senses obtuse. (20) It will work all manner of evil, and do no possible good.

45. Bite of Mad Dog.—Remove the clothing from the part at once, and apply suction to the wound with

the mouth. As quickly as possible, remove the injured flesh with a sharp knife, or destroy it with an iron at white heat, afterward applying the water dressing or a poultice.

Few persons that are bitten by rabid animals ever have the disease. Hydrophobia is more common among dogs in the winter than in summer, contrary to the common supposition. The skunk, or polecat, is liable to the same disease. Its bite is more dangerous than that of the dog.

46. How to Treat Sunstroke.—Take the patient in hand, if possible, as soon as the first symptoms appear. Do not wait until he becomes insensible. If the pulse is weak and frequent, the skin pale, the patient is suffering with nervous exhaustion, and needs energetic treatment to arouse the vital forces. The best treatment to pursue is this: Get the patient as quickly as possible into a cool, shady place, and apply hot fomentations, as hot as possible without blistering the skin, to the spine and base of the brain. This will increase the tone of the heart's action, relieve the congestion of the lungs, and stimulate the circulation generally. If the head is hot, apply cloths wet in cool or cold water, and change frequently. Even ice is admissible in very bad cases.

If the patient is breathing heavily, has a strong bounding pulse, a flushed face, indicating cerebral congestion, apply ice at once to the head and chest, and apply alternately, to the spine, hot fomentations and ice rubbing. The fomentations should be as hot as possible without blistering, and the alternations should be made rapidly, at intervals of not more than two or three minutes. It is a good plan to apply fomentations three minutes and ice

one minute. At the same time sponge the body with cool water constantly until the skin is cooled. Then wrap in blankets to prevent possibility of chilling.

The old-fashioned plan of blood-letting is not only useless but in the highest degree dangerous. Dr. Wood makes the significant remark that "most who are bled, die."

47. A pail of milk left exposed to the scent of a strong-smelling stable will imbibe a taint that will never leave it.

48. **Treatment of the Drowned.** "RULE I.—*Remove all Obstructions to Breathing.* Instantly loosen or cut apart all neck and waist bands; turn the patient on his face, with his head down hill; stand astride the hips with your face toward his head, and, locking your fingers together under his belly, raise the body as high as you can without lifting the forehead off the ground (Fig. 1), and



FIG. 1.

give the body a smart jerk to remove the mucus from

the throat and water from the windpipe; hold the body suspended long enough to slowly count *one, two, three, four, five*, repeating the jerk more gently two or three times.

"RULE 2.—Place the patient face downward, and maintaining all the while your position astride the body, grasp the points of the shoulders by the clothing, or if the body is naked, thrust your fingers into the armpits, clasping your thumbs over the points of the shoulders, and *raise the chest as high as you can* without lifting the head quite off the ground, and hold it long enough to *slowly count one, two, three*. Replace him on the ground, with his forehead on his flexed arm, the neck straightened out, and the mouth and nose free. Place your elbows against your knees, and your hands upon the sides of his chest (Fig. 2) *over the lower ribs, and press downward*



FIG. 2.

and inward with increasing force long enough to slowly count *one, two*. Then suddenly let go, grasp the shoulders as before, and raise the chest (Fig. 2); then press upon the ribs, etc. These alternate movements should

be repeated ten to fifteen times a minute for an hour at least, unless breathing is restored sooner. Use the same regularity as in natural breathing.

“RULE 3.—After breathing has commenced, *restore the animal heat*. Wrap him in warm blankets, apply bottles of hot water, hot bricks, or anything to restore heat. *Warm the head nearly as fast as the body, lest convulsions come on*. Rubbing the body with warm cloths or the hand, and slapping the fleshy parts, may assist to restore warmth, and the breathing also. If the patient can *surely* swallow, give hot coffee, tea, milk, or a little hot sling. Give spirits sparingly, lest they produce depression. Place the patient in a warm bed, and give him plenty of fresh air; keep him quiet.”

49 Just think of it! It costs \$1,250,589.10 to keep the women of this country in imported corsets for one year. What a waste! and what waists!

50. **Rattlesnake Bite.**—Destroy the poison virus in the same manner as described on page 84, in No. 45. As with the bites of mad dogs, few of those bitten are poisoned, and fewer still fatally so. Artificial respiration and rubbing the spine with ice have been highly recommended. Whisky is entirely worthless as an antidote. It does more harm than good when administered.

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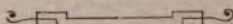


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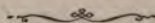
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